
THE
DIVINITY

• • •
SON OF MAN, &c.

THE

DIVINITY



SON OF MAN &c

THE
DIVINITY

OF

The Son of Man,
OUR LORD JESUS CHRIST,

STATED AND MAINTAINED

IN

A SCRIPTURAL and RATIONAL LIGHT.

Whom do Men say that I the Son of Man am ?

—— But whom say ye that I am ? CHRIST.

Thou art the Christ, the Son of the living GOD.

PETER.

By R. WRIGHT.

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THE
DIVINITY

OF THE SON OF MAN
OUR LORD JESUS CHRIST

STATED AND MAINTAINED

A SOCIETY OF RATIONAL LIGHT.

BY R. W. RICHES

THREE SHILLINGS

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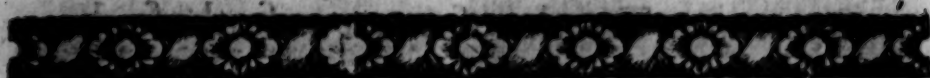
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not expected, and supported by better



P R E F A C E.

THE doctrine of our Lord's Divinity, is confessedly a subject of great importance. The design of the following pages, is to place this subject in a light consistent with the plain declarations of Scripture, and intelligible to the common sense of every impartial enquirer after truth.

How far the writer has succeeded in the accomplishment of this design, it remains for the Reader to determine. Some will, no doubt, suppose his statement of the subject very erroneous; while others may, on the whole, approve of the ideas conveyed, and yet think they might have been
better

better expressed, and supported by better arguments. To the former of these he would say, "If I have misconceived, and
" misrepresented the subject, that Man shall
" have my warmest thanks, who will give
" himself the trouble of pointing out my
" mistakes, in a Christian spirit." To the latter, that "I have conveyed my ideas in
" such a manner, and supported them by
" such arguments, as appeared to me the
" most proper; and if any one will do the
" subject more justice, I shall applaud his
" conduct. My present effort is with a
" view to the promotion of truth, and if
" truth be but promoted I care not by
" whom."

It is scarcely necessary to inform the Reader, that he ought to peruse the whole, before he concludes what are the sentiments of the writer. If particular passages be detached, a meaning may be affixed to them foreign to his ideas. Brevity has been studied throughout, and no one part taken by itself will fully convey the author's design.

To

PREFACE.

vi²

To the Church and congregation in which he labours, the writer more particularly dedicates this production of his pen, as their edification is his more immediate object in its publication.

It would be wrong to publish hasty thoughts upon so important a subject, the following piece has been penned more than thirty months: and during that period the thoughts which it contains, frequently and severely scrutinized. That it may be blessed to the promotion of truth, and the glory of God, is the ardent prayer of

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CHAPTER I.

*That Divinity is ascribed to JESUS
CHRIST.*

IF CHRIST be nothing more than CHAP. I.
man, divinity never can, with
the least truth or propriety, be ascribed
to Him; if Divinity be not ascribed to
Him, it follows that He is nothing
more than a mere creature. If divi-
nity be ascribable to *the man Christ
Jesus*, it follows that He is truly
God. These I take to be self-evident
propositions.

That divinity is ascribable to the
Son of God, appears,

First. From the names and titles
applied to Him in the scriptures, He
is called *God, the mighty God, the ever-*
B *lasting*

CHAP. I. *lasting Father, Emmanuel, God with us, the Lord from heaven, the Prince of Life, the Lord of Glory, the Lord of all, Lord even of the Sabbath-day, Jeho-*

(a) Heb. i. 8. *vah* (a). It would be very strange indeed to suppose, that He to whom all these dignified names, and glorious epithets, are applied, is nothing more than a creature; but if he be any thing more than a creature, he must be truly GOD: for there is no step after we leave mere creatureship until we arrive at true divinity.

Isa. ix. 6.
Matt. i. 2, 3.
1 Cor. xv. 47.
Acts iii. 15.
1 Cor. ii. 8.
Acts x. 36.
Mark ii. 28.
Isa. xl. 3.

Second. The Divinity of CHRIST appears from the works ascribed to him in the sacred writings.

1. *Creation.*—Paul declares, that he who built all things is GOD; but it is expressly asserted, that all things were created by JESUS CHRIST (b): therefore JESUS CHRIST must be GOD.

(b) Heb. iii. 4.
Col. i. 16.

2. *Preservation.*—CHRIST is the upholder of all things, and it is by Him that all things consist: but how should a mere creature uphold universal nature, when it is attributed to the greatness of *divine power*, that not one of the stars faileth (c)? How is it possible, all things should consist by a mere creature?

(c) Heb. i. 3.
Col. i. 17.
Isa. xl. 26.

3. *Sal-*

3. *Salvation.* — JEHOVAH declares, CHAP. I.
 that He is a *just God and Saviour*, and }
 that there is none else besides Him, to
 whom these appellations belong (*d*); (*d*) Isa. xlv.
 yet *Christ* is called the *just one*, and the ^{21.}
Saviour (*e*): but after what JEHOVAH (*e*) Acts iii.
 hath declared, how could these epi- ^{14.}
 thets be applied to him, if he was not ^{Matt. i. 21.}
 truly divine?

4. *Judgment.* — All judgment is com-
 mitted to the Son; He is declared to be
 the judge of quick and dead; we must
 all appear before his judgment seat (*f*), (*f*) John v
 It must be strange indeed, to suppose ^{22.}
 that he who created all things, who ^{2 Tim. iv. 1.}
 sustaineth all things, who is the Saviour ^{2 Cor. v. 10.}
 of sinners, and the universal Judge, is
 no more than a creature; especially
 after what we read of GOD being the
 Creator, of his sustaining all things, of
 his being the only Saviour, and the
 Judge of the world: but if he to whom
 these things are ascribed, be any thing
 more than a creature, he must be GOD.

Third. The Divinity of our Lord
 appears, from the prerogatives which
 he exercised, and the honors which he
 claimed, in the days of his flesh. It is
 a divine prerogative to forgive sins;
 but he forgave sins (*g*). It is the pre- (*g*) Mark ii.
 rogative of GOD to perform divine ^{10.}

CHAP. I.

works; but he declared, that whatsoever the Father did, that did the Son likewise (*h*). He declared, that it was the will of the Father who sent him, that all men should honor the Son, even as they honor the Father (*i*). He claimed all things that the Father hath as his own (*j*). It would be unaccountable for a mere creature to assume the prerogative of forgiving sins, and of performing divine works: for a mere man to claim all the honors which belong to GOD, and assert his right to all things that GOD hath: yet this must be the case, if CHRIST be not truly GOD.

Fourth. That Divinity is ascribable to *Jesus Christ*, may be gathered from its being asserted, that the Father was in him, that he and the Father are one, that he who saw him saw the Father also, that GOD was in CHRIST, that GOD was manifest in the flesh, that in him dwelleth all the fulness of the Godhead bodily (*k*): Surely divinity ought to be ascribed to him who is one with the Father, and in whom dwelleth all the fulness of the Godhead bodily.

Fifth. His divinity further appears from his being worshiped. He was worshiped in the days of his flesh (*l*), by Stephen in his dying moments (*m*), the

(*h*) John v.
19.

(*i*) John v.
23.

(*j*) John xvi.
15.

(*k*) John x.
30. xiv. 9,
10.

2 Cor. v. 19.
Col. ii. 9.

(*l*) John ix.
38.
(*m*) Acts vii.
59, 60.

the Elders are represented as falling down before him, with golden vials full of the prayers of Saints: ten thousand times ten thousand, and thousands of thousands of Saints and Angels, are described as proclaiming him worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; and every creature is represented as ascribing the same blessing, and honor, and glory, and power, to him, for ever and ever; as they ascribe to the Father (n). If this be not giving him divine worship, what is divine worship? And why divine worship should be ascribed to him, if he be not truly divine, who can conceive?

CHAP. I.

(n) Rev. v.
8. 11, 12,
13.

Sixthly. That divinity belongs to the Son, is manifest from what is said of his exaltation and glorification. He is said to be in the Father, to be sit down on the right hand of God, the right hand of the Majesty on high, to be ascended up far above all heavens, to be seated with the Father on his throne, to be in the midst of the throne, to be the brightness of his glory, and his express image, to be the hope of glory in the Saints, though God himself is declared to be their glory (o). If Jesus Christ be not truly divine, what meaning can there be in any of the above declarations concerning him?

(o) John
xiv. 20.
Eph. i. 20.
iv. 10.
Heb. i. 3.

CHAP. I.

Rev. iii. 21,
v, 6.
Col. i. 27.
Isa. lx. 19.

The names and titles applied to the *man Christ Jesus*, the works attributed to him, the prerogatives which he exercised, the honors which he claimed in the days of his flesh, what is said of all divine fulness dwelling bodily in him, the divine worship ascribed to him, and what is declared concerning his glorification at the right hand of God, all unite as so many rays of heavenly light, to illuminate our minds upon this subject: and to lead us into the true knowledge of the high dignity, and glorious character of our Redeemer: all unite as so many incontestable proofs of his divinity; but upon the supposition that divinity belongs not to him, the names and titles given to him are utterly inapplicable to his person; the works attributed to him can be none of his; the exercising such prerogatives, and claiming such honors as he did, must be daring presumption; what is said of the divine fulness dwelling in him ceases to be fact; the divine worship paid to him becomes idolatry; and what is asserted of his being in the midst of the Father's throne must be a wrong statement. Such are the consequences of denying our *Lord's* divinity; but acknowledge him to be divine, and all these things become at once easy and intelligible.

CHAP.

CHAP. II.

A more particular Statement of what it is we are contending for, and attempting to prove.

WE are not endeavouring to prove CHAP. II.
 that God is God, that divinity
 is divinity, that the divine Being is the
 divine Being, which would be quite
 unnecessary; as it would be attempt-
 ing to prove what no one denies, who
 acknowledges the Being of a God.

We are not contending for the Athanasian hypothesis. We have nothing to do with human creeds, the defence of which we leave to those who choose to subscribe them; for our own part, we are fully satisfied with the scriptures: and mean to admit no other standard of truth. We have nothing to say in favor of eternal generation, as we look upon the eternal generation scheme to be absurd, preposterous, and absolutely unintelligible.

We are not pleading for distinct persons in the Godhead. We believe that God is one, and indivisible: we think that to admit distinct persons, or intelligent agents, in the Godhead, would

CHAP. II. would be to deny the divine unity, as stated in the scriptures (a).

(a) Deut. vi.

^{4.} Isa. xlv. 6. We are not aiming at a description of
^{32.} Isa. xlv. 5. the abstract essence of the most High
Mark xii. which no man hath seen or can see (b).
John xvii. We mean to hazard no expressions on
^{3.} Eph. iv. 6. the modus of the divine existence; or
1 Tim. ii. 5. the pure nature of Deity, which is in-
(b) 1 Tim. vi. scrutable, We mean not to meddle
16. with what God hath not clearly reveal-
ed, as that would be to obtrude into
things which we ought not. We are
satisfied with what is manifested of the
divine character and perfections: and
more than God hath revealed, we think
no man living can have any know-
ledge of.

It is the divinity of the seed of the
woman; the seed of Abraham; the
Prophet whom JEHOVAH raised up
unto the Jews, of their brethren, like
unto Moses; the son of David; the rod
out of the stem of Jesse; of one chosen
out of the people (c): of him who was
conceived and born of the Virgin; of
the child born and son given, foretold
by the ancient Prophets; Messiah the
Prince (d): the man who is called
God's fellow; Jesus of Nazareth, a man
approved of God, by divers signs and
wonders, miracles, and gifts of the
Holy Ghost, which God wrought by
him,

(c) Gen. iii.

15. xxii. 18.

Acts iii. 22.

Matt. xxi.

9.

Isa. xi. 1.

Pf. lxxxix.

(d) Matt. i.

25.

Isa. ix. 6.

Dan. ix. 25.

him, according to his own will (e): CHAP. II.
the divinity of him who was made of a
woman; who called himself the Son ^{(e) Zec. xiii.}
of Man; of the second man (f): of ^{7.} ^{Acts ii. 22.}
him who was crucified without the ^{(f) Gal. iv.}
gates of Jerusalem, who was laid in the ^{4.} ^{Matt. xvi.}
grave, and rose again from the dead (g): ^{13.}
it is the divinity of this Man, and none ¹ ^{Cor. xv.}
other person, that we intend to de- ^{47.}
monstrate. ^{(g) 1 Cor.}
^{xv. 3, 4.}

When Ifaiah spoke of Emmanuel,
he applied that title to the Son which
a Virgin should conceive, and bring
forth (h). When he foretold, that the ^{(h) Ifa. vii.}
promised one should be called the ^{14.}
Mighty God, the Everlasting Father,
he declared, that these names should
be given to the child born (i): When ^{(i) Ifa. ix. 6.}
JEHOVAH speaks of his fellow, he ex-
pressly calls him the Man (k). The ^{(k) Zec.]}
child which was actually conceived ^{xiii. 7.}
and born, is called both Jesus or Sa-
viour, and Emmanuel, or God with
us (l). The Angels informed the Shep- ^{(l) Matt. i.}
herds, that the babe born at Bethle-
hem, was Christ the Lord (m). It is ^{(m) Luke ii.}
the second Man who is declared to be ^{11.}
the Lord from heaven (n). It was the ^{(n) 1 Cor.}
Son of Man who forgave sins; and de- ^{xv. 47.}
clared himself to be Lord even of the
Sabbath-day(o). It was the Son of ^{(o) Mark ii.}
Man ^{10. 28.}

CHAP. II. *Man* who declared himself to be the Son of God, in such a sense as led the Jews to suppose that he being a

(p) John x. 33. *Man* made himself God (p). He who was crucified, and slain, was declared

(q) Rom. i. 4. to be the Son of God, with power, according to the Spirit of holiness, by his resurrection from the dead (q).

The same that was slain, is now in the midst of the throne, and receives the worship, and adoration of all the heavenly hosts (r).

(r) Rev. 5 ch. The Son of Man told the Jews, it was the will of the Father which sent Him, that all Men should honor the Son, even as they honor the

(s) John v. 23. Father (s). It was The Man said, *I and the Father am one*: and again, *He that*

care (t) John x. 86. xiv. 9. *hath seen me hath seen the Father* (t). The Son of Man was confessed by Pe-

ter, to be the Christ, the Son of the living God (v). Man is to judge the

(u) Matt. xvi. 16. quick and dead (u). It is the divinity of the Man Christ Jesus, that the Scrip-

(u) Acts xvii. 31. tures uniformly assert, when they speak concerning the Son of God; not the

divinity of a person who existed separate and distinct from humanity.

Either the divinity of the Son of Man must be proved, or no divinity of

Christ can be demonstrated, from the Scriptures.

The

The divinity of our Lord, as we mean to state it, may be distinguished from all the jargon of the ancient schools, about God's begetting a Son in the days of eternity, before any creature existed, which makes one person in the divine Essence, the Father of another person in the same Essence; or in other words, God a Father to himself, and a Son to himself. It has nothing to do with the technical terms, co-eternity, co-equality, consubstantiality, &c. which have so much perplexed and confounded the common sense of mankind, and rendered a confused heap the writings of the learned. It has no dependence on divine personality; but is perfectly consistent with the strict unity of God. In treating the subject we shall not make use of scholastic terms; but endeavour to express ourselves according to the plain simple language of Scripture: and to adapt what we say to the common sense of mankind.

Laying aside all human schemes, the plain inquiry is, was Jesus of Nazareth more than a Man? Was he more than a mere creature could be? Was he truly divine? Is divinity ascribable to him? In what light is divinity ascribable

CHAP. III. ble to him, who is truly and properly Man? Why is the *Son of Man* called by the exalted titles, the *Mighty God*, the *Everlasting Father*, &c.? These are the inquiries we shall pursue, in order that we may represent the subject in a rational light.

CHAP. III.

That Christ's Divinity is not distinct from, nor possessed by Him independent of the Father.

WE cannot ascribe to Christ a separate divinity, distinct from the Father, without supposing more divinities than one: and to suppose a plurality of divinities, is to suppose a plurality of Gods; which is directly contrary to the plain and express declarations of Jehovah in the Scriptures. This consideration alone ought to convince Men of the absurdity of attributing to the Son a separate divinity, distinct from his God and Father. That the Son had no divinity separate from and independent of the Father, appears

1. From

1. From his receiving all things of CHAP. III.
the Father.

2. From his avowed dependence on
the Father.

3. From his acknowledged inferiority
to the Father in the days of his flesh.

4. From his ascribing all glory to
the Father.

PROPOSITION I.

Christ received all things of his Father.

If he had been God distinct from, and independent of the Father, he could not derive his existence from, nor have life communicated to him by the Father; but must have been unoriginated, self-existent, and necessarily possessed of life; even as the Father: yet, it is clear from what we read of his conception and birth, and from his being called the begotten of the Father, that he derived his existence from him. In confirmation of which the Son declared, that he lived by the Father, that "As the Father hath life in himself, so hath he given to the Son to have life in himself ^(a);" but if the Father ^(a) John v, gave it to him, it follows that he did not ^{26.} possess it independent of the Father; but as his gift.

If

CHAP. III. If he was sanctified by the Father, and anointed by him, in order to his being qualified for the great and tremendous work which he had to do, it follows that he did not possess absolute infinite perfection separate from, and independent of the Father. For what sanctification, or anointing, could be necessary to qualify a being possessed of absolute infinite perfection, for any work whatever? But Christ expressly declared, that he was sanctified by the Father, and that God had anointed him (*b*),

(*b*) John x.
26.
Luke iv. 18.

The Spirit of JEHOVAH is said to be upon him, in consequence of his having anointed him. We are told, "the Father giveth not the Spirit by measure to him (*c*):" which shows that the divine Spirit was given to him by the Father. But what need could there be for JEHOVAH to fill him with his Spirit, if he possessed every thing which can be comprehended in the divine Spirit, independent of the Father's gift? It would look like giving him, what he was in as complete possession of before it was given, as he could be afterward.

(*c*) John iii.
34.

He

He received his commission of the CHAP. III.
 Father, and was sent by him (d). But (d) Luke iv. 18.
 how could one person possessed of separate and independent divinity, be sent by, or receive a mission from, another person possessed of a separate and independent divinity? Yet this must be supposed the case, if we attribute Deity to the Son separate from, and independent of the Father. The receiving a mission, and being sent, implies the reception of authority and power, to act in some particular station and capacity. But had the Son been in possession of divinity distinct from the Father, he could receive no power or authority, more than he must naturally and necessarily possess in and of himself: it would have been as possible in that case, for the Father to have received power and authority from the Son, as for the Son to receive them of the Father.

Christ received all his wisdom and knowledge of the Father, for he said, "The Father loveth the Son, and sheweth him all things that himself doeth (e). The Father gave him all the power and authority which he possesses (e) John vi. 20. He declared, "All power in heaven and in earth, is given to me."

CHAP. III. "me (*f*)."
 (f) Matt. xxviii. 18. Again, he positively asserts, "All things are delivered to me of my Father (*g*)."
 (g) Luke x. 22. Had he possessed a divinity independent of the Father, he must have known all things, have had all power and authority, have possessed all things, independent of the Father's showing, giving, or delivering them unto him; but that this was not the case, is evident from the above passages.

The things which he spake, he declared he had seen with his Father, that they were not his own, but the words of him that sent him (*h*).
 (h) John viii. 38. xiv. 10. His works the Father had given him to do, the performance of them he referred to the Father which was in him (*i*).
 (i) John v. 36. But can such things ever be reconciled with the idea of his divinity, being distinct from the Father?

He declared, that he lived by the Father, that he was not alone; but that the Father was with him (*j*).
 (j) John vi. 57. viii. 16. We are told, that the Father raised him from the dead, placed him on the holy hill of Zion, highly exalted him, seated him at his own right hand, *made* him both Lord and Christ, *appointed* him heir

heir of all things, *gave* him to be the CHAP. III.
 head over all things; bade him *ask* and
 he would *give* him the heathen for his
 inheritance, and the uttermost parts of
 the earth for his possession; promised
 to make his foes his footstool (*k*). The
 scriptures in general run in this strain;
 but the passages alluded to are suffi-
 cient to show, that while on earth he
 was supported and upheld by his Fa-
 ther, that the Father hath done all
 things for him, and that whatever he
 is the Father hath made him: ideas
 utterly incompatible with the suppo-
 sition of his possessing a divinity separate
 and distinct from the Father.

(*k*) Acts ii.
 24, 36.
 Ps. ii. 6, 8.
 Phil. ii. 9.
 Ps. cx. 1.
 Heb. i. 2.
 Eph. i. 20,
 22.

When the mother of two of his dis-
 ciples requested of him, that her sons
 might sit, the one on his right hand,
 and the other on his left, in his king-
 dom, he declared, that the honors of
 his kingdom were not his to give, but
 according to the appointment of his
 Father (*l*). All things revealed by him
 to his disciples, and all the blessings
 which he communicates to them, were
 first received by him of his Father: the
 glory to which they shall be raised at
 last, is what the Father hath given
 him.

(*l*) Matt. xx.
 23.

CHAP. III.

him (*m*). He promises to give his faithful servants power over the nations, but he adds, even as I received of my Father (*n*). He is the judge of all; but he informs us, that the power to execute judgment was given him by the Father (*o*). Thus the Scriptures make it abundantly evident, that Christ received all things of his Father, never arrogated any thing to himself independent of the Father, nor ever pretended to any divinity separate and distinct from the Father that dwelled in him.

(*m*) John xvii. 8, 22, 24.
(*n*) Rev. ii. 26, 27.

(*o*) John v. 27.

PROPOSITION II.

Christ avowed his Dependence on the Father.

The dependence of the Son on the Father, appears from the whole of the preceding observations, and several things already noticed express his avowal of that dependence, but had he possessed a distinct divinity, independent of the Father, he could in no sense, at any time, have been dependent on him: for independence would have been absolutely inseparable from his very being. Yet Christ declared his entire dependence, in the most plain and

and positive terms. He said, "The CHAP. III.
 " Son can do nothing of himself." —

" I can of my own self do nothing (a)". (a) John v.

It is in vain to argue, that in these ^{19, 30.}

words he spake of himself merely as

Man. When he said, *The Son, I my-*

own self, did he not mean his proper self,

his proper person, as the Son of God?

What stronger language could he have

used to express his proper person as

the Son of God, than the above? Shall

we harbour the thought, that when he

said, *the Son—I—my own self*, he did not

intend his proper person, his very self,

the Son of God? Far be it from us to

suppose, there was any thing illusive,

any ambiguity in the declarations of

him who is the faithful and true wit-

ness (b). How can we for a moment

suppose, that the Son could of himself

do all things, when he declared, *I can*

of mine own self do nothing, without

calling in question the sincerity of his

words? Without the utmost sophistry

be made use of to shun conviction,

the above words must be acknow-

ledged to contain incontestable evidence

of the entire dependence of the Son

on the Father.

His putting his trust in God, is a
 striking proof of his dependence, that

CHAP. III. he did not possess divine perfection, separate from him. What need could there be for a being that had infinite perfection independent of any other, to put his trust in any one? He could need no arm but his own to sustain him. Yet the Son declares of the Father, "I will put my trust in him (c)".

(c) Heb. ii.
13.

His praying to the Father, is another indisputable evidence of his dependence. Prayer always implies dependence on him to whom we pray. Prayer imports that we want him to whom we pray, to do something for us which we cannot do for ourselves; or to bestow upon us something that we are not, at the time we pray, in the actual possession of. Christ was frequently engaged in prayer to his Father. He poured out strong cries, and tears, to him that was able to save him from death, and was heard in that he feared (d). He prayed to his Father, that he might be glorified (e). He pleaded with him in behalf of his disciples, that he would keep them from the evil of the world, and sanctify them through the truth (f). But if he possessed a separate divinity, distinct from the Father, and equal with him, what need

(d) Heb. v.
7.
(e) John
xvii. 1, 5.

(f) John
xvii. 15, 17.

need could there be for all this? In CHAP. III.
 what need could he stand of the Father's aid? What need could there be for him to cry unto the Father to save him? What glory could he receive, that was not in the highest sense inseparable from his very existence? What need could there be for him to ask any thing of the Father, either for himself, or his disciples? He could, upon that supposition, have done as well without the Father's assistance, as with it; could have saved himself as well without the Father's aid, as the Father could save him by all his power: nor could the Father have any glory to raise him to more than the Son possessed independent of him: he could have done every thing for his disciples, by himself alone, without ever recommending them, or their case, to the Father. The Lord's praying to the Father, in the manner in which he did, can never be reconciled with the notion of his possessing a separate and distinct divinity.

His expectation was alone from his Father, not from himself, independent of him. He knew that his God would not leave his soul in hell, nor suffer his flesh to see corruption: and he is expecting

CHAP. III.

(g) Acts ii.

27.

Heb. x. 13.

(h) Matt.

xxvii. 46.

pecting until his foes be made his foot-
stool (g). This is another proof of his
dependence on his Father.

His acknowledging the *most High* to
be *his God* (h), implies his dependence
on him. To suppose that he had a
divinity separate from the Father, and
which was not the Father dwelling in
him, and that notwithstanding he called
the most High *his God*, would involve
the greatest absurdity, it would imply,
that GOD, is the GOD, and Father of
GOD, for he is the GOD and Father of
our Lord Jesus Christ. We have the
clearest evidence of the dependence of
the Son on the Father, and this is a
full demonstration that he had not a
separate divinity, was not independent
of the Father. Had the Father been
one divine person, and the divinity of
the Son another divine person, the Son
could never have been dependent, for
independence is essential to Deity.

PROPOSITION III.

*Christ in the Days of his Flesh acknow-
ledged his Inferiority to the Father.*

His reception of all things at the
hands of his Father, and his avowed
depen-

dependence on him, must necessarily involve the idea of his being inferior to the Father, at the time when he received, and when he acted in a dependent manner. CHAP. III.

This inferiority further appears, by the Father's commanding him, with the highest authority and majesty, as to what he should do; and his perfect submission, and uniform obedience to the supreme will of him that sent him (a). If he that received was every way equal to him at whose hands he received, and in full possession of every thing possessed by him from whom he received all things, the possibility of receiving any thing would be entirely superseded: for how could he be said to receive, what he always possessed? He who is dependent, must be inferior to him on whom he is dependent, at least, in the sense in which he is dependent on him: but the Son's bowing with the lowest submission to the will of the Father, without ever questioning his absolute authority over him, declaring that his whole business was to do the Father's will, not his own (b), was a full proof and acknowledge-
ment

(a) John
xii. 49. xiv.
31. iv. 34.
Matt. xxvi.
42.

(b) John vi.
38.

CHAP. III. ment of his own inferiority, and of
the Father's supremacy over him.

(c) John
xiv. 28.

The express declaration of the Lord ought to decide this point, and put it beyond all dispute. He told his disciples in the plainest language, that the Father was greater than he (c). Some may suppose the Lord's meaning was, that divinity was greater than humanity; but such information would have been unnecessary, and in fact the words, had that been the design, would have conveyed no information at all: for every rational man must know, that the Godhead is greater than a created nature, or the Creator greater than a creature. Others may urge, that the Son spoke of himself in his official capacity only, as the Father's servant, that under this view he was less than the Father, though in his person every way equal with him. But where does the Lord make such curious distinctions? He did not say, *my office is inferior to the Father's throne; but my Father is greater than I.* He evidently spoke of himself, his own proper person, as the Son of God, without any expletives, which might lead us to conceive that he spake not of

of himself, but of his office, or of CHAP. III.
 himself only in his official capacity. 

Would it not be an impeachment of the integrity of the Lord of Glory, to suppose, that at the very time when he positively asserted the superiority of the Father, he knew that in his proper person he was not at all inferior to the Father, for he spoke of himself, and the words must either relate to his proper person, or be without meaning. Had the Lord possessed a distinct divinity, independent of the Father, such inferiority as he avowed could never have belonged to him. If a plurality of divine persons was, for argument sake admitted, it would be, in the nature of things, impossible they should ever be superior or inferior to each other.

The understanding of *Deity* is infinite, and all times and events, must necessarily have been always perfectly known to him; had the Son possessed divinity independent of the Father, he could never have been inferior to the Father in knowledge; nor could he ever have been ignorant of any period or event, any more than the Father; but the Son, when speaking of a certain period of time that should come,

E

said,

CHAP. III.

(d) Mark
xiii. 32.

said, "Of that day and hour knoweth
 " no man, no, not the angels which
 " are in heaven, neither the Son, but
 " the Father (d)." Some have supposed
 that the Lord intended, he did not
 know as Man; but that, viewed in
 another light he did then perfectly
 know, what he declared himself igno-
 rant of; but this supposition is a gross
 reflection on the Son of God: to sup-
 pose that he spoke ambiguously—that
 he positively asserted his ignorance of
 what he perfectly knew, would be an
 impeachment of his veracity. Had he
 known at the time when he spake,
 what he declared he did not know,
 his words must have been calculated
 to deceive; for those who heard him
 would suppose that he spoke of his
 proper person as the Son of God,—
 that as the Son of God he did not
 know. Besides, the above supposition
 involves the monstrous absurdity of
 imagining two persons, or intelligent
 agents in Christ, and that the one kept
 the other in partial ignorance. How
 one and the same identical person
 should know, and not know a thing,
 at the same time, is a problem which
 can never be solved. Others suppose
 that

that he knew, but that he was not to CHAP. III.
 reveal it, which is putting into his
 mouth a meaning contrary to that con-
 veyed by his words, and would look
 like charging the Lord with falsehood:
 they might as well suppose the angels
 knew, but were not to communicate
 their knowledge.

PROPOSITION IV.

*Christ ascribed all Glory to his Father
 and claimed none for himself indepen-
 dent of Him.*

Had he been divine distinct from,
 and independent of his Father, he
 might have glorified himself, have
 sought his own glory, and taken the
 honor of his mighty works exclusively
 to himself. But he declared, that he
 did not come in his own name — that
 he sought not his own glory — that the
 honor which he claimed, he claimed
 because it would redound through him
 to the Father (a). He took not the
 glory of his works to himself, which
 he might justly have done, had he per-
 formed them by a power which he
 possessed independent of the Father,

(a) John v.
 chap. and
 vii. 18.

CHAP. III. but ascribed the performance of them to the Father's power in him, and gave

(b) John v. chap. and xiv. 10.

him the glory of them all (b). The Apostle declares, that he glorified not himself, but him who said unto him, Thou art my Son, &c.; that the glory of all that he did, of all that he is made, of all the homage and submission yielded to him, redounds to God the

(c) Heb. v. 5. Phil. ii. 11.

Father (c). How strange and unaccountable must these things appear, if the divinity of Christ be distinct from, and be possessed by him independent of the Father!

The substance of the foregoing premises, with the conclusions arising from them, stand as follows:

Had Christ possessed a divinity distinct from the Father, every way equal with the Father's divinity, he could in the nature of things have received nothing of the Father.

But Christ did receive all things of the Father.

Had he been divine distinct from, and independent of the Father, absolute independence must have been inseparable

separable from his very being; nor CHAP. III.
 could he ever have been in a dependent state.

But he, in the days of his flesh, avowed his entire dependence on his Father.

Supposing there are distinct divine persons, one such person can never, in the nature of things, become inferior to another such person.

But Christ avowed his inferiority to the Father.

Had Christ been a divine person distinct from the Father, all glory and honor might have been claimed by him, aside from any union or relation subsisting between him and the Father.

But he never did claim any glory or honor, aside from his union with and relation to the Father.

Therefore he was not a divine person distinct from the Father.

CHAP.

CHAP. IV.

What the Divinity of Christ is.

CHAP. IV. **T**HAT we may state this point clearly, and guard against all wrong conceptions on so momentous a subject, we shall arrange our observations under distinct heads, in the form of Propositions.

PROPOSITION I.

The Divinity of Christ is not any thing created.

By Divinity, we mean the divine nature and perfections, and to talk of a created divine nature and perfections is a self-contradiction. We know of no divinity but the one uncreated God, from whom all other beings derived their existence: all derived existences must be creatures, and to suppose any mere created nature or being can be divinity, is to rank the creature with the all-glorious Creator, which

which would be denying the exclusive CHAP. IV.
 Deity of the one Jehovah. Divinity is
 self-existent, unoriginated, and absolute-
 ly perfect, properties utterly irreconci-
 lable with all our ideas of creatureship.
 Therefore if Christ hath any divinity
 at all, that divinity can be nothing that
 ever was created.

PROPOSITION II.

*The Divinity of Christ never was be-
 gotten.*

There can be no material difference
 between a begotten divinity, and a
 created one. That which is begotten
 must have a beginning, and can be no
 more self-existent and unoriginated, than
 that which is created. If the Divinity
 of our Lord was generated or begotten,
 it matters not when it was generated,
 since, whatever may have been said
 about eternal generation, every man
 of common sense must know, that a
 begotten subsistence could not be ab-
 solutely eternal: for it could not in the
 nature of things subsist, until after him
 by whom it was begotten. Christ was
 begotten, and is called the only begot-
 ten

CHAP. IV. ten of the Father (a); but we never
 read in the scriptures that his Divinity
 (a) John i. 14. was begotten.

PROPOSITION III.

*The Divinity of Christ neither is, nor
 ever was, inferior to, or dependent on
 the Father.*

Inferiority and dependence necessarily involves the idea of creatureship, but creatureship never can be ascribable to Divinity. As proper Divinity must necessarily be unoriginated, and absolutely perfect, inferiority and dependence never can be applicable thereto. Though the inferiority and dependence of the Son, in the days of his flesh, are sufficiently demonstrable from the New Testament, we ought not to infer the same things of the Divinity which filled him, and which appeared in all his mighty works. We are never told that his Divinity was of an inferior, and subordinate kind, to infer it would be to contradict many express passages of scripture, which we shall soon have occasion to notice. It would be a manifest absurdity to talk of a supreme, and

and a subordinate Divinity, such language never occurs in divine Revelation, we never read there of but one Divinity: and that Divinity is absolutely supreme, and infinitely perfect. Wherever that Divinity dwells, in whatever way it is manifested to us, nothing is to be ascribed thereto, that is in the least contrary to absolute supremacy, and infinite perfection.

CHAP. IV.

PROPOSITION IV.

The Divinity of Christ did not merely consist of extraordinary and miraculous gifts, such as the Prophets possessed.

Extraordinary and miraculous gifts, never could be all the fulness of the Godhead bodily; never could constitute the possessor GOD *with us*; or be GOD *manifest in the flesh*. Had Christ only possessed extraordinary and miraculous gifts, as the Prophets did, they would have been divine as well as he; and in as high a sense. The same divine epithets applied to him, would have been applicable to them; they might have said they were one with JEHOVAH, in the same sense as he declared

F

himself

CHAP. IV. himself one with the Father. They might, in that case, have claimed the same divine honors which he claimed; and ought to have received the same worship which he receiveth. But we find not such things said of them as are said of him; no such epithets are applied to any one of them, as are applied to the Son of God. They never asserted, that they were one with JEHOVAH—that he who had seen them had seen Jehovah. They never claimed such honor as he claimed; nor was any such worship ever paid to them, as belongs to him. Hence it is clear, that he was divine, in such a sense as none of them ever were: and that his Divinity does not consist of extraordinary and miraculous gifts, such as they possessed.

PROPOSITION V.

The Divinity of Christ is not the second Person in the Trinity, as some have supposed.

The Scriptures never speak of personalities in the Godhead. The doctrine of distinct persons, or intelligent agents, in the divine essence, never can be reconciled with the absolute unity

unity of God; which is plainly and positively asserted in the sacred writings.

We are never told, that Emmanuel signifies the second person in the Trinity with us;—that the second person in the Trinity was in Christ, was manifest in the flesh;—that the head of Christ is the second person in the Trinity, &c. But had this been the fact, surely we should have had some intimation of it, in the sacred volume: yet not a word of the kind occurs there. If it cannot be learned from the Scriptures, that the Divinity of the Son is the second person of the Trinity, we are much at a loss to find what authority any one can have to make such an assertion: we apprehend, that what cannot be known from the Scriptures, upon this subject, Men must remain totally ignorant of, for we know of no other source of information. Two things are taken for granted, by those who maintain that the Godhead of Christ is the second person in the Trinity. *First*, That there are other divine persons, to whom every divine perfection is attributable, besides the one God and Father. *Second*, That the Divinity of Christ is not the one God and Father, but a person distinct

CHAP. IV.

from him, who possesses the same nature, and is every way equal with him. This supposed person many have agreed to call the second in the Trinity ; but why he should be denominated the second person, rather than the first, or third, if there be three coequal co-eternal persons in the Godhead, we know not, seeing they will not admit, that he was second, either in nature, in order of time, or in rank : yet they will have it that he is the second person, and that this second person is the Divinity of Christ. We call for proof, instead of producing it, they set up the cry of mystery, in order to silence inquiry : which we think is a proof, that their assertions are incapable of demonstration. We renew our demand of evidence, they talk of carnal reasoning, and the necessity of believing without reasoning ; but we have no notion of believing without evidence. We push the inquiry, they answer us with boasting words of the orthodoxy of their sentiments, and the heterodoxy of ours ; we care nothing about the words orthodoxy and heterodoxy, we are searching after truth, and will not be driven from the search by mere sounds. We tell them we mean not to believe their assertions,

assertions, until they can bring forth CHAP. VI.
 such evidence as will convince of their
 being founded in truth; they, to rid
 themselves of such troublesome exami-
 ners, raise the cry of heresy and blas-
 phemy, and brand us with odious
 names, by which they think to make
 us infamous, and frighten others from
 perplexing them with the same in-
 quiries. We pity their ignorance, the
 meanness of their conduct, the narrow-
 ness of their hearts, and go away con-
 vinced of the badness of their cause.

PROPOSITION VI.

*The Divinity of Christ is none other than
 the one God and Father.*

If the foregoing Propositions be ad-
 mitted, this must follow of course; for
 if the Lord's Divinity was neither cre-
 ated nor begotten; was never inferior
 to, nor dependent on the Father; does
 not consist in miraculous gifts; and is
 not what some call the second person
 in the Trinity; what can it be but the
 one God, even the Father?

It is declared, that there is but one
 God the Father, (a), therefore either (a) 1 Cor.
viii, 6.
 the

CHAP. IV. the proper Godhead of Christ must be given up; or it must be admitted, that his Divinity is the Father: for, if it be not that one God the Father, it cannot be true and proper Deity, since there is no other God but He.

It is expressly said, that the head of
 (b) 1 Cor. xi. 3. Christ is God (b); the term God is used in the sense in which it is commonly understood in scripture, (i. e.) to express strict and proper Deity, all that Deity is; not some particular person, part, or division, of him who is indivisible: and what Godhead is there besides? What Divinity had the Son, which was not this one indivisible God?

He called the Deity *his* God and Father, and the same is styled the God and Father of our Lord Jesus Christ (c):
 (c) Matt. xxvii. 46. Pray what Deity is there distinct from, John 17 ch. and that is not this one God the Father of our Lord Jesus Christ?
 2 Cor. xi. 31.

He never spoke of any Deity but the Father—of any Godhead but the Father who was in him—of any Divinity but that God whose spirit was upon him. Was not this a little strange, if

if himself possessed a Divinity which CHAP. IV.
 was not the Father; but a person pro-
 perly distinct from him? According
 to the reasoning of Trinitarians, it
 might be supposed, the Son of God
 had three divine persons in him; and
 in fact, upon that hypothesis, he must
 have three divinities: for the Father
 was in him, and they suppose the Fa-
 ther to be a person, to be truly di-
 vine;—they suppose the Spirit to be a
 divine person, and the Spirit was upon
 him;—and that he had a proper divi-
 nity of his own, which was neither the
 Father, nor the Spirit, but a divine
 person distinct from both. But what
 need had he of either the Father or
 Spirit, if he had a divinity of his own,
 a proper Godhead, distinct from the
 Father and Spirit? Could not one Di-
 vinity enable him to perform all his
 mighty works, and do every thing
 which he did, as well as a thousand?
 How was it that he referred the per-
 formance of all his works to the Father
 who was in him, if he had a proper
 Deity of his own distinct from the Fa-
 ther, by which all the works might
 have been performed? Did his own
 proper Divinity lie dormant in him
 while he remained on earth, that he
 was

CHAP. IV. was reduced to the necessity of looking to the Father for support and assistance? If he had a divinity distinct from the Father, it seems it remained inactive during the whole of his ministry, for we find not a single operation ascribed thereto. Either we must admit that Christ had no Divinity but the Father dwelling in him; or the whole of what his Apostles wrote concerning him must become ridiculous, and utterly unintelligible.

(d) John
viii. 29 and
10, 38.

(e) 2 Cor. v.
19.
1 Tim. iii.
16.
Clo. ii. 9.

Christ himself expressly declared, that the Father was with him, and in him (d). We are told, that God was in Christ: — that God was manifest in the flesh: — that in him dwelleth all the fulness of the Godhead bodily (e). Do not such language naturally lead us to conceive that he was filled with, sustained by, and under the influence of, true and proper Deity? Upon this ground we ascribe Divinity to the Man Christ Jesus, and conclude, that his Divinity is the one and only God, and Father. We are strengthened in the conclusion by the recollection, that there is but one Divinity, one God, and that this one God is the Father: that consequently, if Christ had true and

and proper Deity, that Deity must be CHAP. IV.
 this one God and Father, seeing there
 is no other Deity. This conclusion
 appears to us consistent with the Scrip-
 tures; we there read of no other Divi-
 nity being in him, or possessed by him,
 but this one God the Father. We
 conceive that this one God dwelt in
the Son of Man in the days of his flesh
 —that since his exaltation all his fulness
 dwelleth *bodily* in him—that the Man
 is the temple in which Deity resides—
 and that he is to us the image, or visi-
 ble manifestation of the invisible God.

CHAP. V.

*The Grounds on which every Divine
 Character—Appellation—Work—Ho-
 nor, &c. are ascribable to the Man
 Christ Jesus.*

WE have before endeavoured to CHAP. V.
 show, that Divinity is ascriba-
 ble to the *Son of Man*, and that he hath
 no Divinity separate from, and inde-
 pendent

CHAP. V.

pendent of the Father. Hence we are necessarily brought to this conclusion, that he is truly divine on the ground of his union with the Father; which union consists in the mutual in-dwelling of God in the *Man*, and the *Man* in God: so that Divinity is manifested to us in and by the humanity. These we esteem the true grounds of all that is divine being attributed to the *Man*, whom God hath made strong for himself: but it is necessary to state them more at large.

PROPOSITION I.

The most perfect, intimate, and indivisible Union, subsists between Deity and the Man Christ Jesus, and upon the ground of this entire Union all that is divine is attributed to the Man.

The union of the Father and the Son, is not the union of two distinct Divinities, or divine persons, in one common nature, to suppose which would be to suppose two Gods; but it is the union of two distinct natures, the divine and human, the union of God and *Man*: — Deity inseparably united

to the Man — *humanity* inseparably united to the one living and true God. CHAP. V.
 Upon the ground of this union Christ declared himself and the Father to be one (a). Deity appeared in all the words spoken, and works performed by the Son of Man, and they are spoken of as the words and works of God (b). The works done by God are said to be done by the Man (c). But how can this be understood without supposing the union to subsist mentioned above? Which union Christ himself asserted (d).

(a) John x. 30.

(b) John iii. 34. & ix. 3.

(c) John v. 19.

(d) John xiv. 11.

With God this never had a beginning, but always stood in the highest perfection. For *He* inhabiteth eternity — to him neither past nor to come are applicable; — he seeth the end from the beginning, and calleth things which are not as if they were — his understanding is infinite (e) — he comprehendeth all things from everlasting to everlasting at one view: all periods and events were as truly present to his absolute infinite mind from all eternity as ever they will be. To God there can be nothing new:

(e) Isa. lvii. 15. & xlv. 10.

Rom. iv. 17. Ps. cxlvii. 5.

“He keeps his own immortal now.”

CHAP. V. Hence the human nature in the person of Christ was always present with him, as the object of his highest delight—as the medium in which he would display his infinite perfection and glory.

With the Son of Man this union had a beginning: it commenced in the very conception and constitution of his person. Why was it necessary that his conception should be miraculous—should be effected through the special power of the Highest coming upon the Virgin, and the Holy Ghost overshadowing her (*f*)—if it was not to establish such an union? If it was not then established, how could he be called the Son of the Highest—the Son of God, from his very birth (*g*)? This union continued through the whole of his life; it became more and more intimate as the spirit of his Father rested more and more upon him. It was carried to the highest pitch, and fully consummated when he was exalted and glorified. Hence many things which were true of him in the days of his flesh, are not spoken of him—since the consummation of this union in his glorification: we never read of his being ignorant of

(*f*) Luke i.
35.

(*g*) Luke i.
32.

of any thing since that period, nor of CHAP. V.
 his being inferior to the Father *now* in
 the sense in which he was when on
 earth; nor are we ever told that while
 he was on earth all the fulness of the
 Godhead dwelt bodily in him, but
 this is said of him since his glorification.

PROPOSITION II.

*The Union between the Father and the
 Son, consists in their reciprocal in-
 dwelling, GOD in the Man, and the
 Man in GOD, and their mutual pos-
 session of each other.*

To talk of the union of *Deity* with
Deity, without supposing more than
 one GOD, which supposition the Scrip-
 tures expressly forbid, is mere non-
 sense; but to talk of the union of GOD
 and Man, is at once an easy and intel-
 ligible representation, quite consistent
 with the doctrine of one supreme Being,
 and the very thing which Christ himself
 frequently asserted: he never said that
 his Divinity was one with the Father;
 but that he *the Son of Man* was one
 with him.

We

CHAP. V.

We can form no rational conceptions of God and *Man* being so united as to become one, but by reciprocal in-dwelling. Unless we admit it upon this ground, how can we admit it at all without manifest absurdity? It would be extremely absurd to suppose that *Deity*, who is immutable and impassable, could be so changed as to be converted into *humanity*; or to suppose that *humanity* could be changed into *Divinity*: but if neither of these be admissible, and the union between the Father and the Son be maintained upon rational ground, or so as for any clear ideas to be conceived thereof, it must be admitted that they are one by God's dwelling in the *Man*, and the *Man's* dwelling in God. This appears to be the doctrine of the New Testament upon the subject. Christ expressly declared, that the Father was in him and he in the Father (a). He hath not left us in the dark respecting the nature of the union between him and the Father; how they are one, he hath pointed out the union subsisting between himself and his saints as the counterpart thereof; he prayed that they all might be one in him and in the Father, as he and the Father are one: he said, "I in them
and

(a) John
xiv. 11.

“and thou in me (b).” Now, how is it CHAP. V.
 that Christ makes his people one with
 himself? Is it not by manifesting his (b) John
17 chap.
 truth in their understanding—shedding
 his love abroad in their hearts—com-
 municating his Spirit, his fulness to
 them—so dwelling in their souls, and
 in the end raising them to his throne,
 —giving them to participate with him
 in that glory to which he is exalted?
 They possess his fulness, and he posses-
 ses their souls. They dwell in his love,
 and he dwells in them by his Spirit.
 This is the union between Christ and his
 people — it is thus they are one with
 him. Well, this is the counterpart of
 the union between him and the Father.
 The Father dwelleth in him, even all
 the fullness of the Godhead bodily—
 all the treasures of wisdom and know-
 ledge—all the truth, love, perfection
 and glory of Jehovah (c). He is the (c) Col. ii.
3, 9.
 true temple possessed by and filled with
 the glory of Deity (d). The Son pos- (d) John ii.
19.
Heb. viii. 2.
 sesseth and displays all divine perfec-
 tions, and is raised to the highest state
 of glory.

Christ said, “All things that the
 “Father hath are mine.” The Apostle
 asserts, that “*Christ is God's*” (e): which (e) John xvi.
15.
1 Cor. iii.
23.
 evidently

CHAP. V. evidently holds forth the idea of reciprocal possession — the *Divinity* possessing the human nature as his own habitation — the medium in which he displays all his greatness, majesty, perfection and glory — the *Man Christ Jesus* possessing Divinity as his own rightful inheritance, he being the only begotten of the Father — the heir of all things. Thus the Father and the Son are one and indivisible, by the most intimate union, reciprocal in-dwelling, — and mutual possession. On this ground all that belongs to the Father is ascribable to the Son; and all the worship and honor given to the Son, are given to the Father through him.

Under the Jewish dispensation, the worship performed in, or looking towards, the Temple at Jerusalem, had the God of Israel, whose peculiar presence was supposed to be there, for its object. The worship appointed under that economy, could not be carried on without a visible tabernacle or temple, to which the worshipers might approach. While that dispensation remained, God and his Temple were ideas not to be separated. All this pointed to Christ. We are not to worship

worship him as a separate object from CHAP. V.
 the Father, but as the lamb in the
 midst of the throne; nor the Father as
 separate from Christ, but as dwelling
 in him—the true temple. We are never
 to separate in our views, God, and the
 medium in which he is revealed and
 manifested to us: nor the medium
 from him who dwells therein, and is
 manifested thereby. We may form
 distinct ideas of God, and of the hu-
 man nature, in which he dwelleth;
 but we ought to remember, they are
 perfectly united, and become one ob-
 ject to our view: which object is
 EMMANUEL.

PROPOSITION III.

*It is in Christ Jesus that the INVISIBLE
 GOD is become visible;—is manifested
 to us.*

God is expressly and repeatedly
 declared to be invisible (a). It is af- (a) Col. i.
 firmed, that no man hath seen God at ^{15.}
 any time—that he dwelleth in light ^{1 Tim. i. 17.}
 that is inaccessible—that no man hath ^{Heb. xi. 27.}
 seen nor can see him (b). That which (b) John i.
 is in its own nature invisible, cannot ^{18.}
 H be ^{1 Tim. vi.}
^{16.}

CHAP. IV. be beheld but through some medium, which brings it forth to view, in which it becomes adapted to our sight, or by which our sight is so strengthened as to become capable of looking upon it. Such a medium is the Man Christ Jesus. He is called the image of the invisible God—the brightness of his glory (c). On him the divine character and perfections are deeply engraven, rendered legible, made manifest to us. In him the divine glory shines forth, in its utmost blaze. By him God hath spoken to us (d). By *his Son* he performeth all his works, and hath given to him the reins of universal government—the sceptre of the universe (e). By him all the riches of divine grace, and mysteries of divine wisdom, are opened (f). In him God becomes our everlasting portion, and our glory: for Christ is the hope of glory in his saints (g). He is therefore the perfect image, or visible representation, of all the invisible God is. In him, ineffable majesty is become effable—inaccessible light become accessible—unapproachable glory become approachable. Who that views the Son in this light can help ascribing Divinity to him, seeing all that is divine is manifested and displayed by him?

PRO.

PROPOSITION IV.

CHAP. V;

The Child which was born, even the Son of Man, is GOD to us.

The exalted titles applied to, and the glorious things spoken of Christ, are not intended to lead us to conceive of metaphysical distinctions in the Godhead, which would be uninteresting to us; but to direct our views to what God is to us, and to show us that what he is to us, he is to us in his Son. Is God our Father in an evangelical sense; it is in the Man Christ Jesus we enjoy him in that relation, that he becomes such to us: whence Christ is called the mighty God, the everlasting Father (a). (a) Isa. ix. 6. Heb. ii. 12. Is JEHOVAH the husband of his people, Christ is the bridegroom, his church the bride (b). Is God a quickening Spirit, and a comforter in their hearts, the second Adam was made a quickening Spirit, the Lord Jesus is that Spirit, and from him the saints derive all their comfort (c). Is JEHOVAH our righteousness—Christ is made unto us righteousness (d). Is the *most High* said to dwell in believers—it is Christ that dwells in them (e). Is God our lawgiver and master,

(b) Rev. xxi.

9. Matt. xxv.

1.

(c) 1 Cor.

xv. 45.

2 Cor. iii.

17.

(d) 1 Cor. i.

30.

(e) 2 Cor. vi.

16.

Ephe. iii.

17.

CHAP. V.

(f) Matt.
xxiii. 8.

(g) Isa. ix.
6.

(h) 2 Tim.
iv. 1.

master, the Son of Man is the master and head of the church (f). Is God the universal governor—universal government rests upon the shoulders of the child which was born—the Man that died (g). Is God himself judge, the Man shall judge the quick and dead (h). These things prove both the Divinity of Christ, and the grounds upon which Divinity is ascribable to him: namely, because, whatever God does, he does in and by the *Man*, whom he hath made strong for himself;—whatever he is to us, he is in and by him, he dwells in him, and in him displays all his wisdom and power, truth and grace, love and holiness, perfection and glory;—by him he performs all his operations, and fills up every relation which he sustains: and because whatever God is and does, that the *Man* is and does, through the divine fulness, perfection and glory, which as the Son of God he inherits and possesses. Thus he is God to us, we have no access to, enjoyment of, or communion with God, but in and through him: nor does God address, act towards, or hold communion with us, but in and through him. Therefore he is our Lord and our God.

On

On the foregoing grounds we ascribe CHAP. V.

Divinity to the Man Christ Jesus, and honor him as we honor the Father.

On the same premises, we conceive the Scriptures give him all his divine titles, and ascribe to him all divine honors. We are fully persuaded, that Divinity being united to him, dwelling in him, filling his human powers, his being God to Man, standing as the express image of God before us, acting on the part of, and fully personating his Father at the head of the church, and of the whole creation, sufficiently justify the ascription of every thing divine to him, and that no other cause of such ascription need be sought.

C H A P. VI.

The Advantages resulting from the foregoing View of the Divinity of Christ.

WE apprehend that no other view CHAP. VI.
of the subject, but that which
we have taken, can be reconciled with
the statement which the MOST HIGH
hath

CHAP. VI. hath given of his own character, and what he hath recorded concerning his Son. We think the foregoing representation harmonizes the doctrine of one God, and the Revelation afforded of Jesus Christ, so as to render the Christian system consistent, plain, and intelligible; that it removes many objections to which any other hypothesis would be liable, and casts lustre upon the Scriptures at large. These are advantages by no means to be disregarded, and which might naturally be expected to result from a just view of the character of our Lord. We shall state them more at large.

First advantage.

No idea of the Divinity of Christ ought to be admitted, which is in the least repugnant to the doctrine of one God—to the strict and absolute unity of the *most High*: seeing that unity is plainly expressed, and strenuously maintained in the Scriptures. To suppose the Divinity of the Lord to be any thing else than the one living and true God dwelling in him, is a supposition irreconcilable with the divine unity, consequently such a notion must be totally unscriptural: for scripture cannot contradict itself. But to say his
Divinity

Divinity is the one God and Father CHAP. VI.
dwelling in him, may be admitted
without the least contradiction to the
absolute oneness of God: for the one
God dwelling in the Man, in the com-
pleatest sense, doth not make him more
than one. We conceive, that either
the absolute unity of God must be
given up, or the Divinity of Christ
denied; or it must be admitted that he
is divine through the in-dwelling of
the one true Divinity.

The Jews object to Christianity, that Second Ad-
it cannot be true, because (say they) vantage.
it destroys the unity of God. If what
they assert be true, that the Christian
system does actually destroy the divine
unity, their conclusion is just, and they
do well to reject Christianity, but their
objection is not founded upon the New
Testament account of our Lord's Divi-
nity, but upon the Trinitarian Hypo-
thesis, which is a false statement of the
subject: nor can any Trinitarian ever
obviate the above Jewish objection to
the Gospel. To give up the Divinity
of Christ, will not satisfy the Jews, be-
cause they find his Divinity maintained
in the New Testament; the only way
to answer them, is to declare that we

as

CHAP. VI. as well as they maintain the unity of **GOD**, that we ascribe no Divinity to Christ, but this one **GOD** dwelling in him: and to shew them that this is the light in which Christ and his Apostles stated the subject.

Third Advantage.

Our statement of the Divinity of Christ, reconciles what is said of his dependence on, and subordination to the Father, with the exalted character, and divine appellations given to him. Having nothing but what he received of the Father, he must be dependent, and subordinate; but as the Father hath delivered all things to him, and displays all his glory and perfections in him, the grandest epithets must be applicable to him, without any contradiction to his dependence on, and subordination to him, from whom he received all things. No other idea but that of Christ's being inhabited by all the divine fulness, can render the above consistent with each other.

Fourth Advantage.

Our views of the subject render intelligible what is said of the Lord's inferiority to the Father in the days of his flesh, the best key to which is the Son's gradual reception of the fulness of

of the Godhead, until it all dwelt bodily CHAP. VI.
 in him; but upon the idea of his
 Divinity being distinct from the Father,
 and possessed by him independent of
 the Father, all the fulness of the God-
 head must be as perfectly in him when
 a babe in the manger, as when seated
 on the throne of his glory: in which
 case, no progression in the reception
 thereof could ever be admissible, or
 the least inferiority possible to him
 when on earth, any more than now
 that he appears in the midst of the
 throne. But admit him to be divine
 through the in-dwelling of the God-
 head in him, and all that is said of his
 progressive reception of the divine ful-
 ness, and his inferiority when on earth
 becomes intelligible.

Another advantage attending our Fifth Ad-
vantage.
 ideas of the Divinity of Christ is, that
 the subject is thereby stripped of the
 mysticism in which any other statement
 would involve it, and made intelli-
 gible to the understandings of all rational
 beings. Whatever God hath revealed
 is intended to be understood, and what-
 ever is not capable of being understood
 may be fairly pronounced no part of
 Revelation. We can form rational ideas
 I of

CHAP. VI. of God's dwelling in the Man, and the Man's being filled with the fulness of God; but we can form no rational conceptions of one divine person's dwelling in another divine person. The Divinity of Jesus must be rationally understood, if understood at all, and what rational idea can we have of the Man Jesus being divine; but through all that is divine dwelling in him?

Sixth Advantage.

We think our ideas of the Son of God cast light upon, and render plain, many passages in the sacred writings. Throughout the Scriptures God hath spoken after the manner of Men, and applied to himself all the essential properties and feelings of human nature: from the foregoing representation it appears, that he hath done this with the greatest propriety, as the human nature is his fixed habitation, the medium in which he manifests himself to his creatures, and by which he performs all his operations: that nature which he hath made his own, by uniting it in the most intimate manner to himself, and replenishing it with all his fulness. In the Scriptures divine works, prerogatives, perfections, and
appel-

appellations, are given to the human nature, in the person of Christ, the propriety of which can only appear from the consideration that God dwells in that nature. CHAP. VI.

From our views of the subject, we learn how perfectly adapted Christ is to stand as a middle person between God and Men. *Man* is *Mediator* between God and *Men*, but that he may be fully qualified to act in that capacity, he is filled with all the fulness of the Godhead bodily: and being so filled, he acts on the part of God to Man, stands in his Father's place, displaying all his divine perfection and glory before them; and on the other hand, he stands on the part of Men, acting for them towards God. He is God to *Man*, and *Man* to God, a perfect mediator between both; all the distance which subsisted between God and creatures is fully made up in him: God and *Man* being perfectly united, and become one in him. Thus God is come nigh to us, and we have easy access to him. We conceive, that these advantages are connected with our ideas of the person of Christ. Seventh Advantage.

CHAP. VII.

*Objections to the foregoing Scheme of our
Lord's Divinity considered.*

CHAP. VII.

First Ob-
jection.

TO deny the Lord Jesus a separate Divinity, distinct from, and independent of the Father, is to degrade his person, and take from his real dignity.

Answer.

We ask wherein? What higher dignity could he possibly possess than being filled with all the fulness of the Godhead bodily? What perfection or glory could he have, if he had a Divinity independent of the Father's dwelling in him, that we do not ascribe to him when we say, that all divine fulness dwells in, and is possessed by him, in the highest sense? If his having nothing independent of the Father, and his receiving all things of the Father, degrades the Son of God, he degraded himself when he avowed his dependence on, and declared that all things were given to him by the Father. On the contrary, we think that those who
say,

say the Divinity of Christ is not the CHAP. VII.
 one God and Father dwelling in him, }
 degrade his person, as there is no other
 true Divinity but the one God and
 Father: therefore, unless he be the Di-
 vinity of the Son, the Son's cannot be
 the one true Divinity.

The foregoing is the in-dwelling Second Ob-
 scheme, and makes the Son God only jection.
 through the inhabitation of Deity.

What then? Will the objector tell us Answer,
 how the Son of Man could be truly
 divine in any other way than through
 the inhabitation of Deity, or all the ful-
 ness of the Godhead dwelling bodily in
 him? We believe he cannot. For
 whether the Divinity of the Son of
 Man, was the second person of the
 Trinity, or the one God and Father,
 the Son of Man could be divine only
 as this Divinity dwelt in him. We
 choose to say that the Divinity which
 dwelt in Christ was the one God and
 Father, because the Scriptures no where
 speak of the second person in the Tri-
 nity dwelling in him; but they do
 speak of the Father being in him: nor
 can we see how the second person of
 the Trinity should be all the fulness of
 the

CHAR. VII. the Godhead, if the Godhead comprehend three divine persons. We nowhere read in the oracles of God, of the fulness of the Godhead being in Christ in any other way but by indwelling, or inhabitation.

Third Objection.

But this is to degrade Christ to a level with the saints, for God is said to dwell in them, and the Apostle prayed that they might be filled with all the fulness of God.

Answer.

We by no means bring down Christ to a level with the saints, for we make the following distinctions between God's dwelling in him, and *his* dwelling in them.

First Distinction.

He dwelleth in Christ naturally and necessarily, as his only begotten Son, and *as such* his dwelling in him was inseparable from his very being; but his dwelling in the saints is only on the ground of their adoption, and they did exist without any such in-dwelling,

Second Distinction.

God dwelleth in Christ immediately and directly, by the most intimate union, without any medium to join them together; but his dwelling in the saints

saints is mediately, as they are united CHAP. VII.
 to the *first-born*. Christ is the medium
 which unites God and his people; they
 possess the divine fulness only as they
 receive out of the fulness of Christ,
 and grace for grace. Christ received
 all directly from the Father; they pos-
 sess nothing divine but as they receive
 it from Christ. He receives nothing
through any one; they receive nothing
 from the Father but what they receive
 through him.

What he possesseth, he possesseth in Third Dis-
tinction.
 his own natural and indefeasible right,
 as the only begotten of the Father, the
 heir of all things; the saints receive
 nothing in their own right; but all in
 the right of Christ the first-born, and
 proper heir.

All the fulness of the Godhead dwel- Fourth Dis-
tinction.
 leth bodily in Christ; but though the
 saints shall be filled therewith, it is
 never said that it shall dwell bodily in
 them.

These distinctions sufficiently prove,
 that we by no means degrade Christ
 to a level with his saints.

Your

CHAP. VII.

Fourth Ob-
jection.

Your statement seems to deify the human nature in the person of Christ, by ascribing Divinity to the Son of Man.

Answer.

If by deifying the human nature, in the person of Christ, be meant the changing the humanity into Divinity, we deny the charge, nor will any thing we have said lead to such a conclusion; but if by deifying the human nature nothing more be intended than that the Man is filled with, and possesses all the fulness of the Godhead bodily, this is our very sentiment: under this view, we conceive the Scriptures ascribe Divinity to the Son of Man, and declare him to be the Christ the Son of the living God. And as all the fulness of the Godhead is manifested in and by the Son of Man to us, we call him our Lord and our God, and pay divine worship to him. Instead of being ashamed of this truth, it is the foundation of our joy and hope.

CON-

CONCLUSION.

Conclusion.

ON the whole we conclude, that the Son of God is truly and properly Man; that the Man Christ Jesus stands in the nearest relation to, and is most intimately united with the one God and Father: that God dwelleth in, and possesseth the humanity, in the highest and most entire sense as his own; and that the Man possesseth the Divinity in the most entire sense as his own. That on the ground of this reciprocal indwelling, and mutual possession, the Father and the Son are perfectly one. That whatever God doth, he doth in and by the Man whom he hath made strong for himself; and that whatever the Man doth, God doth in and by him: that hence they are one in every work and operation. That we can know nothing of God abstractedly, nor have any access to him without a medium: but that as he is manifested to us in human nature, we can behold his glory, and have access into his presence.

K

Conclusion. **sence.** That Christ Jesus is the way from God to Man, and from Man to God: that he is the grand link in the chain of being, which unites God and creatures in one. That he is Man to God, and God to Man. To him be all honor and glory, for ever and ever. **AMEN.**



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